

10 Ah

A
SERMON
PREACHED
BEFORE HIS

MAIESTY at *Windsore*,
the 19. of *July*. 1625.

By *HENRIE LESLIE*, one of his
MAIESTIES Chaplaines
in Ordinary.

K.

28. 14.
his heart shall fall into
Euill.

IER. 45. 4.
*Thus saith the Lord, Behold, that which I haue
built, will I breake downe, and that which I
haue planted, will I plucke vp, euen this
whole land, and seekest thou great things for
thy selfe?*



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14

SERMON

PREACHED

BEFORE HIS



THE

THE



AND



TO THE RIGHT
HONOURABLE
JAMES.

EARLE OF CARLILE,
OF DONCASTER,
BARON OF SALEY,
one of his Majesties most
honorable Privy Coun-
cell, & Knight of the most
*Noble Order of the
Garter.*

Right Honourable, and
my singular good Lord,
when I preached this
Sermon, I applyed my
selfe to this time of affli-
ction, studying more to
A 2 profit,

profite, then please : yet it did receiue a
greater approbation from all, than any
thing could deserue that proceeded from
my weakenesse. And your Honour was
pleased to demaund a Copie of it, which
I here humbly present vnto You, in a
poore and plaine stile as it was preached,
beseeching your Lordship to take in good
part this small offering, from him who
shall alwayes pray for Your Ho-
nours prosperitie in this
life, and happines
hereafter.

Your Honours in all dutie

Henrie Leslie.

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A Treatise on the Constitution

of the Human Body

By J. B. B. B.

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A
SERMON
PREACHED
BEFORE HIS
MAIESTY.

HEB. 3. 8.

Harden not your hearts.



His Apostle was inspired by the Holy Ghost: yet here that his words might have the more authoritic, he alleageth the saying of the Holy Ghost. *wherefore as the Holy Ghost saith, To day if ye will heare his voice, harden not your hearts.* This saying of the Holy Ghost is by the mouth of *Dauid, Psal. 95. 7.* So that the author of this exhortation makes it fit for this place, it being the meditation of a King, the repetition of it makes it fit for this time,

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Isa. 22. 12.

time: for was such a caveat needfull not only in *Da-
vids* time, but also afterwards in the *Apostle's* time?
& is it not much more necessary at this time, when
God by his judgments doth call vs to *weeping and
mourning, and to baldnesse, and to girding with
sackcloth.* Giue me leaue therefore to redouble
this exhortation vnto you, *Harden not your hearts.*
Wherein we may consider, these three particulars,
1 The euill to be auoided, and that is *hardnesse of
heart.* 2. The cause of this euill, which my text see-
meth to ascribe vnto our selues, saying, *Harden not
your hearts.* 3 The remedies to be vsed against this
euill, that our hearts may not be hardened. The first
will serue for conviction, the second for informati-
on, the third for direction.

As for the first, the euill to be auoided is called
hardnesse of hearts. And what this is, is not easie to
be vnderstood. For besides that the phrase is meta-
phoricall, this euill is of that nature, that it taketh a-
way the sense and knowledge of sinne. *Eph. 4. 18.* it
is said of the Gentiles, their *understanding was
darkened, and why? because of the hardnesse of their
hearts.* So that this point of hardening is not vnder-
stood, because our owne hearts are hardened. But if
we take and weigh it in the ballance of the Sanctu-
ary, there we shall finde many equivalent phrases,
which will helpe vs to finde out the nature, and the
weight of this euill. In Scripture it is called the *bra-
sen brow, Isa. 48. 4. The iron sinew, ibid. the spirit of
peruersenesse, Isa. 19. 14. The spirit of slumber, or
the Spirit of compunction. Isa. 29. 10. The wine*

of

of giddines, Psal. 60. 3. *Spiritual drunkennesse*. Isa. 29. 9. *the seared Conscience*, 1. Tim. 4. 2. *the hard necke*, 2 King. 17. 14. *the stiff necke*. Deut. 31. 27. *the uncircumcised heart and eare*. Act. 7. 58. *the face harder then a stone*. Ier. 5. 3. *the fatte and grosse heart*, Isa. 6. 10. *blinded eyes*. Ioh. 12. 40. *Dull or heauy eares*. Isa. 6. 20. *The reprobate mind*. Rom. 1. 28. *The stonie heart*. Ezech. 11. 19. *The heart of Adamant*. Zach. 7. 12. and finally *stubborneesse of heart*. Ier. 13. 10. Now compare we hardnes of heart with these the like phrases, and we shall find that a hard heart, is nothing else, but a soule that is confirmed in sinfull courses.

But that we may better vnderstand the seuerall kinds and degrees hereof, let vs examine from whence this speech is borrowed. The heart when it is said to be hard, is taken sometimes for the whole soule, sometimes for the mind, sometimes for the will, sometimes for the conscience, & other whiles for the affections, according to the seuerall acceptions of the word *hardnes*, which is the quality ascribed to the heart, and that, not properly, but metaphorically. The metaphore is taken either from a stone, as the Scripture seemes to imply, calling our *hearts* not only hard, but also stonie; for the hardnes of a stone is accompanied with great *drynesse*; also the *hardnesse* of it, makes it stiffe and inflexible, not apt to bow or bend. In all which it greatly resembleth the corruption of the heart. Or els the Metaphore is from that *Callum*

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or hard thicke skin which couereth the hand of the labourer, and the heele of the traveller: For as that is void of all sense and feeling, so is the heart in this state of corruption. And that this is the allusion may appeare by the Phrase must commonly vsed in the New Testament, to signifie hardnesse of heart. It is called *σκληρότης τῆς καρδίας*. The word *σκληρότης*, signifieth the thicke skin that couereth the palmes of the hands, and the feete, or the *hardnes* that is in the ioynts, and the small bones that are the instruments of motion, making the *stiffe*, *senselesse* and benumbed. Hence those members that are thus obdured, are called *σκληρομελῆ*. but it matters not, whence the Metaphore is taken; for certainly it is from things corporall, whereof onely *hardnesse* is an affection. And wheresoeuer it is, it hath these three properties. 1. *Drynesse*, that which is hard is dry, not hauing any moisture to soften it. 2. *Stiffenesse*, and inflexiblenesse; for saith the Philosopher, *Durum est, quod non cedit in seipsum secundum superficiem*. That is hard which cannot yeeld, bow, or bend into any other forme, then what it hath. 3. *Vnmoueablenesse & Senselesnesse*, that which neither can be bruiled and broken with strokes, nor pierced with sharpnesse, is hard. Now when *hardnesse* is ascribed to the heart, it is to signify either one or all of these.

First hardnesse of heart imports the *drynesse* of the Soule; for it is called *εὐχρηστικότητα* frō the verbe *εὐχρησίζω*, here vsed, which signifieth properlie to dry vp and wither. For as in naturall things, so al-

so

Arist. L. 4.
Meteor.

BEFORE HIS MAIESTIE. 5

so in the Soule, there is a watering which is good and comfortable, and there is a drying vp which is dangerous and hurtfull. The watering is with the dew of grace: for God in Scripture compares his grace vnto things *liquid*, as Oile, Wine, Milke, & Isa. 55. 1.
cheifly Water. There is a well of liuing waters for the Soule. Ioh. 4. 14. It is called a riuer of liuing waters. Ioh. 7. 38. The preaching of grace is called watering 1. Cor. 3. 6. For as water serues to supple and soften that which is dry and withered; so doth Gods grace soften and supple our withered Soules. And of all kindes of water it is specially *likened* to raine and dew; for that is most effectuall to water the earth. Deut. 32. 2. *My doctrine shall drop as the raine, and my speech shall still as the dew.* Thus when God promifeth his grace vnto his people, he saith, that he will come vnto them *as the raine, as the latter and former raine vnto the earth.* Hof. 6. 3. Which similitude giues vs to vnderstand, that our soules are as a dry and thirstie ground, burnt vp with the heat of the sun, and so barren and fruitlesse, and Gods grace as the raine that waters the earth, and maketh it fruitfull. The like promise is Isa. 44. 3. *I will powre water vpon the thirstie, and floods vpon the dry ground.* Which is according to that chap. 35. 6. *In the wilderness shall waters breake out, and streames in the Desert.* Now where this watering is not, there must be withering, *Si Spiritus irrigatio defuerit omnis plantatio exarescit.* Greg. Mag.
That plant which is not watered with the dew of
(B 2) grace

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grace will wither at the roote, and neuer grow vp in the courts of the Lord. Therefore it is said, that the godly *are like the tree planted by the waters side*; Psal. 1. 3. There is watering: but the wicked, *as an Oake whose lease fadeth; and as a garden that hath no water*. Isa. 1. 30. There is withering and drienesse. Yea, besides the want of the Iuyce of grace, which causeth drynesse, our soules are also burnt vp with the heat of concupiscence, and so naturally exceeding dry and withered, barren and fruitless. And therefore they are not only called hard, but also stonie. A *stone* of all hard things is the dryest, no Iuyce nor Liquor can be drawen out of it. Mettalls albeit very hard may more easily be distilled, and therefore it was a great miracle, whe out of the rocke, waters did flow in the desert. So in our hearts there is no Iuyce of grace, no goodnes to be drawne out of them, but by an extraordinarie worke of Gods power.

Ezech 11.
19. & 36. 26.

Secondly, hardnesse of heart signifieth the stiffnesse and inflexiblenesse of the will; so that a hard heart is a disobedient and vnyeelding heart, such as indeed our hearts are by nature, peruerse & forward, stubborne, obstinate, and rebellious, not so much as flexible vnto holy obedience; but altogether averse vnto that which is good, and prone to desire that alone which is euill: So that if God doe will our conuersion, we doe nill it; if he would gather vs vnder his wings, we will not be gathered. If he command vs that which is iust, we *refuse to hearken, and pull away the shoulder. If he send vn-*

Math. 23. 37.

Zach. 7. 11.

BEFORE HIS MAIESTIE. 7

to us all his seruants the Prophets, exhorting us to Ier. 33. 15. 19.
returue euery man from his euill way, and amend
our workes; yet we will not incline our eare nor o-
bey. Yea although the Lord denounce his iudge-
ments, and threaten a plague, except we returue; Ier. 18. 11. 12.
yet we will walke after our owne imaginations, and
doe euery man after the stubburnesse of his wicked
heart. Finally, though God stretch forth his hands
all the day long; yet we remaine a disobedient and Isa. 65. 2.
gainfaying people. This kind of hardnesse is more
properlie called, stubburnes of heart. Ier. 13. 10. And it is ve-
ry aptly, signified by the stiffe-neck, hard necke,
and necke that is an iron sinew. For sinewes are the
 instruments of motion, and all the sinewes goe
 downe from the head to the body by the necke, so
 that if either the necke should be hard and stiffe; or
 if the sinewes were of iron; it should not be possible
 for the head to bow downe: so the heart that is in
 this estate of rebellion, cannot bow down, nor sub-
 mit it selfe vnto the yoake of Gods commande-
 ments. And that this is the meaning of *these phra-*
ses may appeare by the words, rebellion, disobe-
 dience, obstinacie joyued with them, as a declara-
 tion. Deut. 31. 27. *I know thy rebellion and thy*
stiffe-necke. 2. King. 17. 24. *they would not obey*
but hardened their neckes. Isa. 48. 4. *because I knew*
that thou art obstinate, and thy necke as an iron si-
new. Finally I thinke God had a speciall respect
 vnto this stiffenes of the will, calling our hearts sto-
 nie. For iron is as hard as any stone; yet he calls it
 not *Cor ferreum*, but *lapideum*: because iron,

Ezech. 11. 19.
& 36. 26.

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though very hard, yet is in some sort flexible, the fire will mollifie it, and make it pliable into any forme: but so is not a stone, the fire it selfe cannot soften it, nor make it bend into any other forme, then what it hath. So is it with our hearts, they are no waies flexible into holy obedience, there is not so much as any inclination to good in them, So that the Lord in our conuersion, must not onely giue vs a power to worke, but also, a will to desire; for a man without grace is not onely vnable to choose, and doe that which is good; but also he cannot so much as affect it, or aspire vnto it. He cannot co-operate with God working in him, nor open the doore to God *knocking*, nor hearken to God calling, nor yeeld vnto God drawing him. But God must first breath grace into his heart, and of vnwilling make him willing. For *no man can come vnto me* (saith our Sauour) *except the Father draw him.* Where to signifye the mighty working of Gods power, overcoming all resistance in the will of man, he calls our *conversion a drawing*. And this much he doth imply, when he saith, he will take away the stonie heart; not, I will transforme the stonie heart into a fleshlie, but *I will take away the stonie heart, and giue you a heart of flesh;* signifying thereby, that there is nothing in our corrupt nature that hath affinitie with the diuine nature, whereof we are made partakers in our regeneration: but that our whole old nature must be taken away, and a new giuen vs. A litle mending will not serue the turne, a new making is required.

Ioh. 6.44.

Ezech. 36.26.

Thirdly

BEFORE HIS MAIESTIE. 9

Thirdly, hardnesse of heart is vſed to expreſſe the vnmoueableneſſe and ſenſleſſeneſſe of heart. So that a hard heart is a dead heart, which nothing can moue, neither word, nor Sacraments, miracles, nor motions of the ſpirit, neither ſenſe of ſinne, nor of Iudgement for ſinne. So *Bernard* deſcribeth a hard heart. *Quid eſt cor durum? ipſum eſt quod nec com-*

punctione ſcinditur, nec pietate molliſtur, nec move-
tur precibus; minis non cedit, flagellis duratur, in-
gratum eſt ad beneficia, impavidum ad pericula, &c.

This kind of hardnes according to the difference of the obieſt and ſubieſt, is threefold: 1. a deadneſſe of the minde, when we are not moued with the meanes of ſaluation, which God hath appointed to ſoften our hearts. 2. a deadneſſe of conſcience, when we are not moued with our owne ſinnes. 3. a deadneſſe of the affections, when we are not moued with God's iudgements.

The firſt which is a deadneſſe or dulneſſe of the mind, is a high degree of hardneſſe, when the ſoule is not onely dry and deſtitute of grace, and alſo inflexible and vnwilling to receiue grace: but further it cannot ſo much as be moued with theſe meanes God hath appointed to beget grace. *God's word is ſharper then a two edged ſword, Heb. 4. 12. It is like a hammer that breaketh the ſtones, Ier. 23. 29.* and in that ſame place it is reſembled to fire able to melt the hardeſt mettals. Finally it is compared to dew and raine that watereth & ſo mollifieth the ground. And yet this Vword, this mighty Vword, cannot pierce, it cannot bruife, it cannot melt, it cannot
moisten

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Iob. 41. 24.
Ila. 48. 4.

moisten our hard and stonie, our dry and withered hearts: for as it is said of Leviathan, our heart is harder than the *net her milstone*. To signifie this, it is called, *the brasen browe*. Ye know a man's forehead is most obvious to strokes; but if the same were of so hard a mettall as brasse, it could not easily be broken or peirced. But such is the corrupt heart of man: though God's Word be like a hammer that breaketh the rockes in pieces, and sharper then any two edged sword; yet no threatnings & admonitions of God's Word can breake it, no promises and intreaties can pierce it. Yea though this Word be sealed with Sacraments, confirmed with miracles, & accompanied with the inward motions of the spirit: yet all these are but as an arrow shot against a brasen wall, our heart being as the scales of Leviathan, who laughs at the shaking of the speare. This is also well signified by *the fat heart*; for as the heart being couered with a masse of fardnessse cannot feelee any thing; no more can the mind in this estate of obduration; for as the Poët saith,

Iob. 41. 29.
Ila. 6. 10.

Triplex circa praeordia ferrum.

Ila. 6. 10.
A& 6. 10.

This is likewise vnderstood by the *blinded eyes* that cannot see, *the dull or heauie eares* that cannot heare, and the *uncircumcised heart and eare*.

This dulnes, in not being moued with the word, Sacraments, &c. hath foure degrees. 1. when a man doth not so much as conceiue what is said, hauing his cogitations darkened, & his eyes couered with the scales of ignorance: or if he doe conceiue it, yet he doth not attentiuely consider it. This is signified in

in the Parable, by the seed that fell by the highwaies side, as Christ expounds it, *whensoever a man heareth the word of the kingdome, and understandeth it not: the euill one commeth and catcheth away that which was sown in his heart: this is hee who hath receiued the seede by the wayes side.* The disciples themselves were charged with this dulnesse, Mar. 6.52. *They considered not the miracle of the loaves, (that is, they did not see Gods power in that worke) for their heart was hardened.* Matth. 13. 19.

A second degree of this dulnesse is when a man, though in some measure he vnderstand what is said, yet he is not moued thereby. Gods Word is a hammer: this hammer with tenne miracles, gaue tenne mighty stroakes at *Pharao* his heart, and yet could not breake it. So it was with *Ieroboam*, he heard the commandement of God against the altar he had set vp, he saw the altar cleaue asunder, and the ashes fall out from it, according to the signe giuen by the Prophet: his hand which he put forth against the Prophet was dried vp, and after healed by the prayer of the Prophet: yet was not he moued at all this. When the Prophet cryed to the altar, *O Altar, Altar, thus saith the Lord;* the altar heard and cleaue asunder: but *Ieroboam's* heart was harder then the altar; for he heard the Word, and his heart did not breake. Thus it was with the *Iewes*, being *stiffe-necked*, they did alwayes resist the *Holy Ghost*, namely in the ministrie of the Word. 1 King. 13. 5. Aet. 7. 50.

The 3^d degree of this dulnesse and opposition against the Word, is when one is moued thereby,

C

but

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but not effectually, euen moued in affection, but his will is not changed, nor heart softened. This happeneth diuers wayes: for the word stirreth vp sundrie affections euen in wicked and hard-hearted men, as astonishment, feare, joy. Sometimes it worketh only astonishment, & wondring, their hearts being convinced, hearing the Word, that it hath more then humane force. This is that effect which many felt hearing Christ, when they were astonied at his doctrine, as teaching with authority, saying. *what manner of doctrine is this? neuer man spake like this man.* Thus the wicked wonder and vanish. Sometimes the Word preached bringeth not only wonder, but feare also; not only filleth the eares with sound, and the heart with astonishment; but moreover shaketh and terrifieth the conscience. This effect did befall Felix; for hearing Paul he trembled; and sometimes it goeth further, not only rauishing with admiration, and striking the conscience with terrour; but also delighting the heart with some joy for a time. This effect was in Herod, who heard John gladly. And it is in temporarie beleeuers, well signified by the seed sown in stonie ground, as Christ expounds it, Math. 13. 20. therefore the Apostle saith of these temporaries, that they *tasted of the heavenly gift*, that is, they were affected with some taste of God's goodnes manifested in the Gospel. But it was onely a small taste, they neuer digested it, nor concocted it by the vitall heare of God's spirit; farre lesse were they filled with that sweet peace and joy which the spirit of adoption worketh in the faithfull.

The

Marc. 1. 22.

Ioh. 7. 46.

Habac. 1. 5.

Act. 14. 26.

Marc. 6. 30.

Heb. 6. 4.

BEFORE HIS MAIESTIE. 13

The last degree is when a man is so far from being moued effectually by the word, that he is rather prouoked to doe the contrarie: for such is the corruption of mans nature, *ut ea quæ prohibentur magis desiderantur.* Our corrupt nature is like a reitie horse, who the more he is spurred forward, the more he goeth backward; and like a streame, which being dammed vp, rageth, swell-eth and ouerfloweth all the bankes. therefore is the commandement said to be an occasion of sin, and Christ is called a rocke of offence, and the Apostles a sauour of death. Take an example here- of in *Pharaoh*; he is commanded to let the people goe, and the more he is vrged, the stiffer and stub- berner he is, and the more he rebelloeth against God. And the same may be said of the Iewes: God foretelleth what should bee the euent of *I- saias* ministrie, namely, that he should make their hearts fat, and their eares heauy, and shut their eyes. So that even the word becommeth vnto them the meanes of hardning. As the middle re- gion of the aire is more cold by the *Antiperista- sis*, so the heart of a reprobate is more hard by the word, though the word in it selfe bee full of vitall heat for to soften the heart. As the hammer though it breakes the rockes yet the smithes stithie, the more the hammer strikes vpon it the harder it is; and as the heate of the sunne though it melt waxe, yet it dryeth the clay: and as the raine, though it mollifie the earth, yet hardens sand: so the word breaketh, melteth and mollifieth the hearts of the

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It pleased some to censure me, that I did ill to alleadge the spirit of *compunction*, as a phrase equivalent to hardnesse of heart, it being contrary vnto it. Therefore vnderstand that I tooke not *Compunction* passively for contrition, as when they are said to be *compuncti corde*, Act. 2. 37. but actiuelly, for a fretting against the word. And so the Scripture takes it; For Rom. 11. 8. that which is vially rendred, the spirit of *slumber* is not vnlicly by others translated the *Spirit of Compunction*. And I appeale from their learning, to the common sense of the meanest Reader, whether in that place it be contrary to hardnesse of heart, or all one with it: for hauing said, that the *Jewes* were hardned, for confirmation thereof, hee alleadgeth this, as it is written, *God hath giuen them the Spirit of Compunction*; and after addes, *Eyes that they should not see, and eares that they should not heare*: loyning in one, two places the of prophesie of *Isaiah*.

1 Tim. 4. 2.
Ma. 29. 9.
Plal. 60. 3.
Ma. 29. 10.

The second kind of this senselesnesse is in the conscience, and respecteth the sinnes which a man committeth, when a man is not touched with sense and sorrow for the same. This is the *fearful conscience*, *spirituall drunkennesse*, the *wine of giddinesse or drowfinesse*, the *spirit of slumber or deade sleepe*. for when any part of the body is seared with a hot iron, it looseth all sence, life and motion, also when a man is drunken, he knowes not, he careth not what he doth. And finallie those who are overcome with drowfinesse or slumbering, cannot easilie with stirring or pricking be awaked. So he that is come to this height of hardnesse, is without all sense of sinne, he neither knoweth nor careth what euill he doth; and hee

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is neuer moued with any stirring or pricking of his conscience. Of such the Apostle saith, they are Eph. 4. 19.
Passe feeling; inuoluntarius non sentit

This seared conscience hath feuerall degrees. There is the broad conscience, when a man is not moued with any sinne except it be very heynous. There is the sleeping conscience, when a man is not touched with the sense of any sinne, be it neuer so greivous, for a long time; yet at last *tranquillitas* Hieron.
ista tempestas est, this calme proues a storme; and he is awakened, either by the preaching of the law, or the terrors of death, or some greivous calamitie. and there is the numbing conscience, which hath some sense of sinne, as *Pharaoh* had, when hee Exod. 9. 27.
 cryed out, *I haue sinned*: but neuer any sound sorrow for it: he feesles not with *Job*, the terrors of God fighting against him, and the inuenomed arrowes of the almightie sticking fast in his ribs. This is but like the sweating of a stone in moist weather, which notwithstanding retaine: its naturall hardnesse and drynesse. finallie ther is the benumbed conscience, when a man hath neither sense of sinne, nor sorrow for it, but is like a man in a phrensie, or one fallen into a pleasant sleepe, who though he be exceeding sick yet he feesles no paine and as in some kind of sicknesse a man may die laughing: so where this degree of hardnesse is, a man may descend into the pit of hell triumphing and reioycing. Whereof I will onely say with St. *Austin*, *quid miserius misero non miserante seipsum*. None are so desperately sick as

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they who feele not their disease. when the pulse doth not beat, the bodie is in a most dangerous estate: that schoole will soone decay where the monitor doth not complaine: that army must necessarily be surprised where watche: & alarums be not kept: that towne is dissolute where no clockes are vsed. But the conscience is to the soule, as the pulse to the body, the monitor to the schoole, the watch to the armie, the clocke to a towne. And therefore when it is silent, the soule is in a most desperate case.

The third kinde of this senselesnesse is in the affections and respecteth Gods Iudgements vpon vs for sinne, when these cannot worke vpon a soule any good effect, but are as it were lost labour, as God accounteth them *Isa 1. 5. why should yee be stricken any more? yee will reuolt more and more.* Indeede affliction is the most effectuall meanes, for to make our heart relent and resolute into the teares of vnfeined repentance, either the crosse will doe it or nothing, as *Gregorie* saith, *aurem cordis tribulatio aperit quam saepe huius mundi prosperitas claudit,* which is the same with that of *Elihu*, *God openeth the eares of men by their corrections, which he had sealed, that he might cause man to turne away from his purpose.* Therefore we find that afflictions are the last meanes which God ordinarily vseth to convert obstinate sinners. When neither the oile of his gracious bountie will soften our stony hearts; nor his Word which is the sword of the spirit, pierce them; when neither the sweet sound of his

*Moral. l. 26.
6. 23.*

Iob 3. 16.

his gracious promises will allure vs to obedience nor the terrible thunder of his fearefull threatnings restraine vs from sinne. In the last place he visits our iniquities with the rod, & our sinnes with scourges, knowing that if our case be not desperate, we will at least be reclaimed by his judgments. Thus the Lord hauing complained much of the rebellion of his people, *Isa. 1.* in end he promiset them mercie, and sheweth how he would reforme them, euen by casting them into the fierie furnace of affliction, thereby to purifie them, and consume away the drosse of their sinnes, that they might shine againe in their wonted beautie: *I will turne my hand upon thee, and purely purge away thy drosse, and take away all thy tinne.* The like promise is *Isa. 4. 4.* that he will wash the filthinesse of the daughter of Sion, by the spirit of iudgment, and by the spirit of burning. Likewise *Hos. 5.* both Preists and people all being so corrupt, that their case was desperate, the Lord resolves what to doe. *I will goe and returne to my place,* (that is, I will withdraw all the testimonies of my loue & fauour from them) *till they acknowledge their offence, and seeke my face: in their affliction, they will seeke me earlie.* Which was accordingly verified in the euent; for in the next words, the Prophet bringeth the in speaking thus in their affliction. *Come let vs returne vnto the Lord, &c.* and finally, the Lord promising to incline his Church, namely to obedience, he sheweth by what meanes he will doe it, euen by bringing her into the wildernes. *Hos. 2. 14.* Behold I will incline her,

V. 23.

V. 25.

Hos. 4. 1.

and

*and bring her into the wildernesſe; or after that I haue brought her into the wildernes: by the wildernesſe is meant extreame miſerie: the rebby ſhewing that the Iewes could not be inclined to obedience; vntill they were preſſed with diuers calamities, as it were caſt into a deſert of deſperation. So that the Lord dealeth with vs, as the Smith with the iron. Iron is very hard, but the Smith knoweth how to mollifie it, and make it flexible by putting it into the fire; ſo our hearts are ſo hard, that when God would make them flexible vnto his obedience, he is faine to caſt them into the fierie furnace of affliction, whereby they are mollified. Yet many hearts are ſo hard, that the fire it ſelfe will not ſoften them, nor God's iudgements moue them. So the Lord complaineth of his people, *Iſa. 9. 13, The people turneth not to him that ſmiteth them. And Ier. 8. 7. the Storke in the heauen knoweth her appointed times, &c. but my people know not the iudgments of the Lord.* And by the Prophet *Amos* he reckoneth vp his ſeuerrall iudgements wherewith he had afflicted them, as famine, peſtilence, the ſword: and after e- uery one of them is ſubjoyned; *yet haue ye not returned vnto me, ſaith the Lord.**

Amos 4.

This contempt of God's iudgments hath three degrees. 1. carnall ſecuritie, when a man is not moued with God's iudgments before they ſeaze vpon him: but although they be threatned againſt him, and he ſee them already vpon others, and he find in himſelfe the cauſe that will procure them; yea & he perceiue God's instruments ſet on worke

to

BEFORE HIS MAIESTIE. 19

to effect them: yet he bleſſeth himſelfe in his heart,
and hauing made a couenant with death and with
hell, he ſleepes as ſecure as *Jonas* did in the ſhip.
Thus it was with the old World, *they ate, dranke,* Math. 24. 38.
married wiues, and knew nothing, (that is, feared
nothing) *till the flood came and tooke them all away.*
Thus it ſared with *Belſhazzar*, he was feaſting with
his Princes, his wiues, and his concubines, and ca-
rouſing out of the holy veſſels, at the ſame time
when the hand-writing on the wall denounced his Dan. 5.
deſtruction: ſo the whore of *Babel*, euen then when
her fall is begunne, *ſaith in her heart. I ſit a Queen,* Revol. 18. 7.
and am no widow, and ſhall ſee no ſorrow. But eſpe-
cially ſee an example of this ſecuritie in the Iſrae-
lites, *Iſa. 22. 12. In that day did the Lord of hoſts call*
to weeping and mourning, to baldneſſe, and girding
with ſackcloth, and behold ioy and gladneſſe; &c. If
this ſhould be found to be our caſe, we haue great
cauſe for to feare; for the Scripture hath alwayes
marked this ſecuritie, as a certaine fore-runner of
deſtruction, and experience hath taught vs, that
quos perdere vult iupiter, hos occecat.

The 2 degree is ſenſeleſſe indolencie, and bloc-
kiſh ſtupiditie, when a man is not affected with
greiſe, euen then when Gods hand lieth heavy vp-
on him, but puts off the feeling thereof with deſ-
perate contempt, labouring to outface his greiſes,
and forget his ſoares, by goeing into merry com-
pany, gaming, feaſting, reuelling, and ſuch other
carnall delights: who may be compared to Salo-
mons drunkard, who ſleepes ſecurelie in the mid-

D

deſt

Prov. 23. 24.

deft of the sea, and on the top of the mast, whom he bringeth in speaking thus, *they haue stricken me and I was not sicke, they haue beaten me and I felt not.* Amongst the Heathens we haue many examples hereof. *Aristides* was not moued with his banishmēts, nor *Regulus* with his exquisit tormēts, nor *Scipio* with all those indignities which his ingratefull cōntrimen offered vnto him: nor *Paulus Æmilius*, and *Horatius Pulullus* with the death of their children. This was commended by the Stoicks for great patience: but indeed, as *Seneca* saith, *nulla virtus est que non sentias perpeti*: there can be no patience, where there is no passion. And here there is no feeling; for this indolencie is a kind of dead palsie, or sleepe lethargie, and (as *S. Austine* saith) it is *stupor morbi, non robur sanitatis*. The Israelites are taxed with this Ier. 5. 3. *Thou hast stricken them, but they haue not sorrowed, thou hast consumed them, but they haue refused to receaue correction.*

The last degree is when a man is moued with Gods iudgements, but not effectually. Thus there are many, who being afflicted, mourne too much, complaine, crie, houle, and wring their hands: and yet the sense of judgement neuer driues them vnto true repentance. But either their sorrow is onely naturall for the affliction; they say with Pharaoh, *Take away the plague*, not with Dauid, *take away the sinne*: or els they are so farre from any humiliation for their sinnes, that they are rather moued to thinke that God must needs loue them, because he

he corrects them: Or finally, if the sense of iudgement, bring them to the sight of their sinnes; yet there followeth no amendment, but they are swallowed vp of despaire; and hauing a sight of their sinnes in the glasse of the Law, without any sense of Gods mercie revealed in the Gospell, their hearts are broken and battered, but not dissolued and softened. So that *though thou shouldest bray a* Prov. 27. 22. *foole in a mortar, yet will not his foolishnesse depart from him.*

Thus haue I discovered this inonster with many heads. You see, that a dry soule that is void of grace, is a hard heart; a stiffe and vnyeelding will, is a hard heart: a dead and dull mind, that is not moued with Gods word is a hard heart: a seared conscience that neuer smiteth for sinne, is a hard heart: and finally blockish affections, that are not sensible of Gods iudgements, are a hard heart. Oh now that we would enter application vpon our owne soules, and examine what want of grace is in the soule, what rebellion in the will, what opposition against Gods word in the mind, what *Numnesse* and *dumnesse* in the conscience. And finally what contempt of Gods iudgements in the affections. And I doubt, that vpon this search it will be found, that this hardnes of heart is an epidemicall disease, that possesseth the whole body of the land.

Now if we be sicke of this disease, it is meete that in the next place, we should proceed to enquire into the cause of this euill. And vpon triall,

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it will be found to be within vs: for my Text ascribes it to our selues; *harden not your hearts*. Which is to be vnderstood of voluntarie or habitual hardnes: for there is a naturall hardnesse which we sucke from the tender breasts of our mother, all men being borne, as with a darke mind, so with a hard heart. And there is a iudiciarie hardnesse, which God as a iust iudge inflicteth as a judgement vpon some notorious offenders, for a recompence of their former errors as is meet, that they who are filthy may be more filthy, *iudicio utiq; suo aliquando aperto, aliquando occulto, semper autē iusto*. Thus God in Scripture is said, *Percutere amentia & scotomate*, to strike men with maddenesse and blindnesse; to mingle among them the spirit of error, and the spirit of slumber; to blind their eyes, make their eares heauy and their hearts fat: to leade men into temptation; to giue them ouer to uncleannesse, to vile affections, to a reprobate mind; to send strong delusions, or the efficacie of errors. And oftentimes he is said to *harden the heart*.

Rom. 1. 27.
Revel. 12. 11.
August.

Isa. 19. 14.
Isa. 29. 10.
Isa. 6. 10.

Math. 6. 13.
Rom. 1. 24. 26.
28.

2 Thess. 2. 11.

Here there is great question, after what manner God hardens the heart, whether onely privatiuely, as *deferendo*, forsaking them, and *permitendo*, not hindering them, and *non puniendo*; or *per Patientiam*, and *dilatione pena*, in not punishing them. Or if he concurre to the hardening of the hearts also actiuelie, and that either by outward objects and occasions, or by themselves, giuing them ouer to their owne hearts lusts, or by Satan, to whose power he deliuereth such hearts, for

for him to worke vpon, as a iudge deliuereth the malefactor to the hang-man to be tormented: Or finally inwardly so working by his inuisible power, that their corrupt hearts are more and more hardened. Indeed I dare not aduenture to wade into this depth. Onely this I must say, that the Scripture's words doe manifestly signifie an action, and cannot without wresting bee drawen vnto a bare permission. Besides it is as injurious to the diuine maiestie, to robbe him of his power, wisdom, and prouidence; as to accuse his justice. And Florinus his blasphemie is not more carefully to be avoided on the one side, then the Pelagian Heresie is on the other. Therefore we must not consider God as an idle beholder of wicked actions, like the Poet's Iupiter, who was feasting in Æthiopia, while things went out of order: but as an omnipotent Creator giuing power and life to all, and by his concurrence causing euery motion and action in the creature: Also as a most wise gouernour, ordering euen that which he made not: And finally as a iust iudge, punishing sinne by sinne. Further let vs consider that euen those sinnes, which are onely sinnes, and not also punishments, are done by Gods permission. Permission hath place in all sins, euen in the sinnes of the godlie, yea in the first sinne that euer was, *quia non fieret si non sineret.* In Enchir. faith Aust. And shall we thinke that God hath no further hand in this iudicarie obduration of wicked men? Surely, then God might as well be said to steale, murther, commit adultery, as to harden

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the heart, because he permitteth these finnes to be done: Then, why should it onely be said of notorious wicked persons, and not of all, that God hardeneth them? Finally, then shall not obduration be a punishment, as is acknowledged by all, euen by

De stat. pecc.
l. 2. c. 14.

L. 2. Dist. 36.
dist. 32.

Bellarmino himselfe: For punishments are just and from God, as they are punishments, though they be also finnes. As saith the Master of the Sentences, *ea quæ peccata sunt, & pœna peccati &c.* That which is both a sinne, and a punishment of sinne, is of God, as it is a punishment; for all punishments are just. He giueth instance of concupiscence, *Concupiscentia in quantum pœna peccati, Deum habet auctoritatem.* And *Ferrius* applieth it to this point we haue in hand, saying that hardnesse of heart is of God as it is *Pœna*, not as it is *Culpa*. And last of all, if we respect the consent of the fathers, surely *S. Austine* was resolute in this point, that God concurreth in the hardening of the heart, *Non modo secundum permissionem, vel patientiam, sed etiam secundum actionem & potentiam.* To this purpose could I alleage many sentences of the Iesuites and best learned School-men: yet such is their malice, that they accuse that for heresie and blasphemie in vs, which is approued for Catholique doctrine, when it passeth from their quill. I will not vouchsafe these foule-mouthed Rabsakeh's, sent forth to raise on the host of the liuing God, any other answer, then what Michael the Arch-angell gaue vnto their father. The Lord rebuke thee, Satan. Onely giue me leaue, to vindicate Gods Iustice.

This

This that hath been said of Gods hardening seemes vnto carnall minded men, who measure all things by the crooked rule of their owne reason, to cast some aspersiō vpon God: Therefore will I breifely shew that God cannot be accused, for hardening the heart. The first reason is, because God doeth not make any heart that is soft to become hard; but onely, that heart which already is hard, partly by nature, and partly by custome, he hardens yet more, sealing it vp, as it were, vnto eternall condemnation. 2. Because God is debtor to no man, so that he is not bound to giue his grace vnto any man, or to hinder him from sinne or to abstaine from doing of these things, which are good in themselves, though man be readie to abuse them vnto euill. A third Reason I will borrow from iudicious S. Austin, teaching vs, that God concurrēth in hardening of the heart, *Secundū actionē & potentiā, non sane per quā fiat, immediate durities ipsius cordis, sed per quam multa fiant à quibus peccator vitio suo concipiat duritiem cordis.* As if he should say, God doth not instill hardnesse into any, nor produce it immediatly, nor enforce it as a necessarie effect: onely God doeth such things, whence the sinner through his owne fault, conceiueth hardnesse. 4. It must alwaies be remembred that God hardens the heart *Per iudicium*, for a punishment of their former obstinacie, *because men receiue not the loue of the truth, God sendeth them strong delusions.* And so the Gentiles for their idolatrie, were ginen vp by God,

Rom. 11.35.

L. 5. sent. Iulian

2 Thess. 2.11.

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Rom. 1.

De Nat. &
Grat. c. 12.August. de li-
ber. Arb. c. 23.

Eph. 4. 19.

God, to their lusts, to vile affections, to a reprobate mind. Which was a recompence of their errors as was meete. To this purpose saith Austin, *prioribus meritis &c. Hoc redditum est Pharaoni ut cor eius induraretur.* The last consideration I will vse to iustifie God, is, that all iudiciarie obduration is also voluntary: So that no man is hardened against his wil; but they willingly draw vpon themselves the infliction of this iudgement, and freely rush into this pit of hardnesse. Hence it is that as God is said to harden *Pharaoh* his heart, so *Pharaoh* is said to harden his owne heart; and sometimes it is simply said that his heart was hardened, namely by the ministry of Satan. *Deus indurauit perustum iudicium, Pharaon per liberum arbitrium.* The same hardnesse is ascribed to God as the iudge, to Satan as the hangman, to man himselfe as the party guiltie. So likewise where the Apostle saith, that God *gaue vp the Gētile to uncleannes.* Rom. 1. 24. The same Apostle to shew that they were not giuen vp against their will: saith in another place, that they *gaue vp themselves,* *capitulum eorum.* And therefore since men are willingly obstinate and hard-hearted, and willingly yeeld themselves to their lusts, as those who will not fight with their enemies, render themselves willingly captiue to obey them in euery thing: There is no reason why they should accuse any other then themselves, as Austine sweetlie, *Ligatus teneor non ferro alieno, sed mea ferrea voluntate,* Neither neede we labour so much to know how God hardeneth, as how

we

we our selues become hardened. *Origen* well obserueth, that whereas sometimes Pharaoh is said to harden his owne heart, and sometimes God is said to harden it: The first kind of hardening is declared by the Apostle how it commeth, euen when men by their impenitencie abuse the lenitie of God. Rom. 2. 5. But the same Apostle making mention of the other hardening by the Lord, Rom. 9. He passeth it ouer without any declaration, and it may be thought to be one of those high matters, which Paul heard being taken vp into Paradise, and is not to be vttered. So I, following the example of the Apostle, and iudgement of *Origen*, will leaue to enquire into the manner of Gods hardening; and come to shew how it is that men harden their owne hearts.

Here the Apostle hath eased me of a labour, resolving this in a word. ver. 12. that *we are hardened through the deceitfulness of sinne*, so it is said of Pharaoh Exod. 9. 34. *Auxit peccatum, he sinned yet more, and hardened his heart*. The former is the cause of the latter. As a path is hardened by the continuall trampling of passengers, so is the heart by the continuall custome of sinne. By our frequent sinning, the soule is made dry; for euery sinne is as fewell to the fire of concupiscence, whereby the soule is burnt and dried vp. It is also by often sinning that the will of it selfe rebellious, becommeth more inflexible; for the more a tree is backe-bended, the worse it is to bow the right way: But euery sinne is a back-beding of our will from God. Finally, by a customeable sinning, the mind is made so dull, that the word cannot pierce it; the affections so blockish, that Gods iudgements,

Tuscul. 1.

Serm. 4. in
Adven.

Rom. 2. 15.

Augus. de lib.
arb. l. 3.

ments are not sensible vnto theu; and especially the conscience by this custome of sinne, groweth past all feeling. For, as Tully saith, *Labor callum quoddam obducit dolori*. As Mithridates accustomed his body so much to the receit of poyson, that at length no poyson would worke on him: So he that accustometh his soule to the poyson of sinne, shall at length come to that passe that he will feele no sin: For, saith Austin, *omne peccatum vilescit consuetudine & fit homini quasi nullum*. The custome of sinne takes away the sense of sin. At first the light of Nature stands out against sin, & (as the Apostle saith) *our thoughts accuse vs*. But when we are often carried to commit sinnes against the light of Nature, by practise of such sinnes the light of Nature is extinguished: for *Iustificatio pœna est, ut qui sciens rectum non facit, amittat scire quod rectum*, & then cometh the reprobate mind, which judgeth euill, good; & good, euill: Wherevpon followeth the feared conscience. At the first a mans conscience speakes vnto him, as Peter to Christ, *Master, pittie thy selfe*. Her prick-arrows as the shafts of Jonathan, forewarne David of the great Kings displeasure: but if we neglect her call, and will not lend our cares, while she doth spend her tongue, this good *Cassandra* wil cry no more, & so we become past feeling. As the eye of al other parts of the body is most tender, & impatient of the lightest touch; but if it be couered with a hard fleshlie skin, called *Scirrhus oculi*, it becommeth of all other partes most insensible. So the conscience at first is so tender, that small sinnes vex and torment it, but when through custome of sinning it is ouer-spread with a *Callum*, or thick skin, it becommeth

meth insensible, & nothing will wound it. This is not done in an instant, but piece & piece, by degrees; first sin is importable, then heavy, after that light, & lastly past feeling. At the first sinne is importable, it seemes intollerable to be borne, it made *Dauid* cry out, *Day* Ps. 33. 4. *& night thy hand was heavy upon me.* & againe, there is no rest in my bones, because of my sin: for mine iniquities are gone ouer my head, as an heavy burden they are too heavy for me. But it is not long so: for sin being committed twice or thrise, is not as before importable, only it is somewhat heavy. we are sorry for it, but not so cast down with it, as in former times. After this, sin being often committed, that which at first was importable, & afterwards heavy, becommeth light & easie, it neuer breaks our sleepe. & then in the last place after that sin is made light of, and that there is no remorse for sin, then men grow past feeling, in a reprobate sense, giuen ouer to worke vncleannes euen with greedines, as hauing caroused the cup of slumber vnto the very dregs. Here is *descensus Aueri*, these are the staires that lead vnto the chambers of death, and the steps whereby the wicked doe descend into this pit of obduration.

But, as *S: Austin* saith in another case, if the towne be on fire, we should not be so curious to know how it came in, as carefull to put it out: Therefore in the last place, let vs bethinke our selues of a salue for this soare. Indeed it is a most dangerous & desperate disease. The stone in the heart is a great deale worse than the stone in the bladder; for after hardnes commeth *the heart that cannot repent*, *Rom. 2. 5.* and without repentance there can be no saluation. So that *he who*

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Eccles. 3. 27.

Deut. 10. 16.

Luc. 8. 15.

Ps. 51. 17.

Isa. 66. 2.

2. King. 22. 19.

Ezech. 3. 6.

26.

hardeneth his heart shill fall into euill. Prov. 28. 14. and as the Wile man saith, Cor durum habebit male in nauisimo. It shalbe in an ill case at the last day. Therefore you see that as when God would shew mercy to a people, he hath no more forcible meanes to expresse the same, then to say, I will take away the stonie heart: so when he would take vengeance on any, he hath no more grieuous way to doe it, then by hardening of their hearts, or giuing them vp to the hardnes of their hearts. It is no maruell then that the Scripture doth so carefully dehort vs from this hardnes of heart, and on the other part doth so earnestly recommend vnto vs the contrary to a hard heart, which is set forth in Scripture by sundry properties; as that it is a circumcised ~~stone~~ heart, a good and honest heart, a broken and contrite heart, a relenting, melting, trembling heart, a poore, humble and obedient heart, a tender heart, a new heart, sprinkled with the blood of Christ, washed by his grace, heated & inflamed by his holy spirit. In a word, a heart of flesh, or a soft heart, that is soone checked & controlled, soone pierced, soone made to bleed; soon stirred vp to amendment.

Now that we may get such a heart, these remedies are to be vsed, which will be like a pretious balme to soften and supple our hearts. 1. We must beware of frequent sinning, and learne to make conscience of euery sinne, since customable sinning is that which hardens the heart. In the next place, let vs labour after true illumination; for the hardnesse of our heart is from the blindnes of our mind: vnlesse the mind be first inlightened, the heart can neuer be softened. After this we must lay our hearts open and naked to all admonitions, threatnings, exhortations of the word,

ap-

applying them to our owne conscience; for that is *the hammer that breaketh the stones*, it is *the fire that melteth the hardest mettals*: it is *the two edged sword*, that pierceth to the diuiding asunder of the soule and spirit. This *Recipe* is prescribed by the Apostle, a little after, *exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulnesse of sinne.* v. 13.

Fourthly, we must often enter into a consideration 4. of our own estates; for we perish for want of consideration, because we mind not what we doe, or in what case we stand to Godward. *No man repented*, saith *Jeremie*, but why? *No man said, what haue I done, but as the horse rusheth into the battaile, so they into their sinnes.* Therefore it behooueth vs. to examine our wayes, & to erect an inquisition, & keep an *audit* in our hearts, looking vpon our selues continually in the glasse of the Law; and therein meditating often vpon the Iustice of God, & his great hatred against sin, vpon the truth of Gods threatnings, vpon the last judgement, and the fearefull torments prepared in hell for hard-hearted sinners. And if thou thus strike the rock of thy heart with the rod of the Law, riuers of Water will gush forth. 5. But lest, after that in the Law we haue seen our miserable & desperate estate, we should presently raue & rage against the Lord; we must labour with the sight of our sinnes, to get a sight of Gods mercie reuealed in the Gospell. The remembrance of his fathers house, made the heart of the Prodigall to relent: so will the consideration of Gods mercies towards vs, worke vpon our hearts: when once our hearts are inflamed with the sense of Gods loue towards vs, oh then the working of our bowels!

the stirring of our affections! the melting and relenting of our repenting hearts.

Sixtly, let vs obserue duclie the judgements of God; for all afflictions whether vpon our selues, or vpon others, should stirre vs vp, and make vs looke about vs. The famine, the sword, the pestilence, are Gods three Champions to fight his battails, & to revenge his quarrels, but especially the Pestilence, that is called *Bellum Dei contra homines*. These three should be vnto vs as the three arrowes which *Ionathas* shot to forewarne *Dauid* of the Kings displeasure: As *Dauid* vnderstood thereby that the King was angry, and so got vp, and made hast to be gone: So may we by those darts that come from Heauen, & fall so neere vnto this place, perceiue that the wrath of God is kindled against vs: And therefore we shall doe well, to get vp, as *Dauid* did, and make hast to flee from the face of an angry God, whose wrath is a consuming fire, hiding our selues in the holes of that rocke Christ Iesus, who is a propitiation for our sins. But this is not all to perceiue by Gods judgements that he is angry. In the next place, we shall doe well to looke backe into our selues, and enquire what we haue done, that hath prouoked the Lord to wrath; for he neuer strikes without a cause. So *Dauid* when the famine was vpon rhe land, consulted with the Lord, and he found, that it was for the bloud of the *Gibzonites* shed by *Saul*. Yea so much deuotion we may learne from the *Affyrians*. After the king of *Asbur* had sent into *Samar*ia new Colonies from *Babylon*, *Cutha*, *Ana*, *Hamath*, and from *Sepharuaim*, there came Lions and destroyed them. And they rightly apprehended the cause of it to be, for that they did

did not worship the God of the land; but serued idols in that place, which the Lord of hosts had sanctified for his owne worship: Wherevpon the king gaue order, that one of the Preists should be carried backe, to teach them the manner of the God of the land. Belike they knew that the Arke of God & Dagon wold not dwel vnder one roof. So if we search into the cause that hath prouoked God to wrath, we will finde such as this, and many more in ourselues. So the consideration of Gods judgements will bring vs to the sight of our sinnes, which is a good meanes to make our hearts relent. 1. King. 17. 24. &c.

Seuenthly, let vs bath our hearts in the hot blood of Iesus; for the consideration of his death and passiō, is a most effectuall meanes to make our hearts relent and resolute into the teares of vnfeined contrition: for did Christ for our sinnes shed his heart blood? & did our sinnes make him sweat water & blood? & should not we ourselues shed bitter teares, should not our hearts bleed for them? Did the vaile of the Temple rend, and the stones cleaue asunder, when Christ suffered? & shall not our stonie hearts breake, for whom he suffered? Did the earth moue, and shall our earthly minds stand immoueable? No, no, if we could be settled in this without doubt, that we were the men that crucified Christ, as guilty of his death, as was *Pilatus*, *Judas*, or the *Jewes*; that our sinnes were the nailes that boared his hands and his feete, and the speare which pierced his side, and the thornes that pricked his head. If, I say, this meditation could take place in our hearts; bitterness of spirit, with wailing and mourning should take place in like manner. Thus, *Peter* in his sermon, Act. 2. strooke the *Jewes* as with a thunderclap

1 A. 1. 37.

derclap from Heauen, when he told them, that they had crucified the Lord of glory, so that 3000 of them were pricked in their hearts, and cried, *Men and brethren, what shall we doe?* Euen so if we be of the number of those vpon whom God hath promised to powre forth his spirit in the last dayes; *we shall looke vpon him whom we haue pierced, and we shall lament for him, as one mourneth for his onely son.* Zach. 12. 10. Finally, because a soft heart is the gift of God; let vs haue recourse vnto him by earnest and frequent prayer, beseeching him of his fatherly goodnes, that according to his promises in the new couenant, he would take away this stonie heart from vs, and giue vs a heart of flesh, which may receiue the stampe of his word, be pliable to the operation of his blessed spirit, and tremble at his iudgements. And vnto prayer we must sometimes adde fasting, which is like scouring, now & the to be joynd with ordinary washing. When destruction was threatened against *Niniveh* the King proclaimed a solemne fast; so hath our religious King done at this time: Not as the king of *Niniveh*. For that king did proclaime the fast, vpon the warning of a Prophet: but he himselfe gaue warning to the Prophets, and like the good Kings of *Juda*, we haue seene him goe before the Priests, in the zeale of Gods seruice. I will not forestall the market, but reserve the worke of the day, for the day it selfe. Onely giue me leaue to blow the trumpet in *Sion* for sanctifying of this fast, and to ring a peale this day before, giuing you warning that if ye will heare his voice, & meete the Lord by repentance in that day of humiliation; *ye must not harden your hearts.* AMEN.